Truth exploded;

OR, THE

ART OF LYING

AND

SWEARING

MADE EASY,

And its *Uſefulneſs* explain'd;

With ſuitable DOCUMENTS for the *honorable* Profeſſors of the *noble* Art.

By a COBLER of *Cripplegate-Ward*, LONDON.

BATH:
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HAD I but humour void of paſſion

To laugh bad cuſtoms out of faſhion,

Boys then ſhould catch the cutting joke,

And give to vice a laſhing ſtroke;

When reaſon fails, keen ridicule

May e'en convince or ſhame a fool.

To the LIARS *and* SWEARERS *in* England, Scotland, Ireland, *and other Parts of his Majeſty's Dominions.*

Moſt worthy Gentlemen!

I SHALL begin theſe pages by giving you information of an affair which demands your moſt immediate attention; a concern of ſuch magnitude as threatens danger to you all: therefore (conſidering its conſequence, and the neceſſity of ſome direct ſtep being taken) I ſhall recite it to you briefly. The miſchief, gentlemen, that threatens, and of which it is probable you have not yet had notice, proceeds from a ſet of people that have hitherto been thought moſt quiet and inoffenſive. The caſe, gentlemen, is this, There are in the neighbourhood I live a number of perſons of religious notions, who are inimical to your profeſſion, and threaten much miſchief to your cauſe: others that profeſs the ſame principles, tho' of different denominations,

ſeem to be increaſing in an alarming degree; and are become, in general, greatly diſaffected towards men of your profeſſion; and to ſuch a height is the fury of ſome of theſe devotionaliſts got, that there is no gueſſing where it will ſtop; nor can a man ſwear or lie with any degree of comfort or ſafety for them; they even threaten your very freedom. I ſhall, moſt worthy gentlemen, juſt mention one inſtance of this out of a number that daily happen, from which you will ſee the neceſſity of aſſociating to ſuppreſs theſe dangerous people, and defend your honourable cauſe. Your numbers at preſent far exceed theirs, and if you beſtir yourſelves in time, and aſſociate before the evil gains a head, you may put a ſeaſonable ſtop to thoſe alarming miſchiefs as muſt otherwiſe enſue. The caſe, gentlemen, that I ſhall lay before you came within my own knowledge, and relates to one Thomas Sink'em, a journeyman carpenter, but as good a fellow as ever belonged to your fraternity: this man, gentlemen, is an ornament to your profeſſion, he ſwears exceedingly well, and as for a lie, he is truly eminent, and will not turn his back on any man; he was laſt Sunday three weeks paſſing by Cripplegate-Church juſt as the little ting a ring bell was calling the people together; and ſeeing them flock thick and threefold, as if going to ſee a bruiſing match, he very properly gave them ſalutes as they paſſed along; (for he is a fellow of an excellent ſpirit) and now and then he poured on them ſuch unexpected broad-

ſides,

ſides, as made many of them glad to ſheer off as faſt as they could, and ſome of the hardieſt who ſtood the rencounter, he peppered handſomely: but upon obſerving a perſon making up to join them (whom he knew to be a ſenſible young man, and one that ought to have known better) he ſtopped his progreſs by catching hold of his collar, and expoſtulated with him for ſome time on the occaſion, with all the perſuaſive powers of his art; but after all, finding he could do no good with him, and being provoked at ſome anſwers he received, he gave him (as was natural to expect) ſeveral hearty ſtrokes about the head which the other reſenting, got himſelf finely rolled in the dirt: upon this a terrible hubbub enſued, and they overpowered him by their numbers and took him to the Counter; after which he was carried to Bridewell, where he now remains without any comfort excepting what he receives from the ſociety of a few good fellows that are hearty in the cauſe, who ſuffer under the ſame oppreſſion as himſelf. This violent outrage done to a worthy brother, I hope gentlemen will ſtir up your concern on ſo extraordinary an occaſion; and I truſt you will make this daring attack upon his freedom, a common cauſe: but you who hold high ranks in life it is hoped, will particularly exert your intereſt on this preſent neceſſity; and form a collective body. It would be impoſſible to call on you all by your different ranks, numbers of you are in *high departments*, and fill honorable ſtations, both in

the army and navy, as well as at court; whatever your titles or *appellations* may be, whether dukes, marquiſſes. knights or *private* gentlemen, it is to be hoped you will conſider yourſelves equally concerned in this important event, and will unite your influence.

I take gentlemen great encouragement to hope, from the great number of liars and ſwearers of dignity in England, that poor Tom Sink-'em's cauſe (which indeed may be ſaid to be your own) will not be deſerted.

Having gentlemen thus warned you of the attempts of your enemies, to ruin your common intereſt (not doubting you will ſee a neceſſity to combine for its ſupport) I ſhall now proceed to ſhew the utility of your practice, with the moſt probable means of defending ſo *noble a Science* againſt its adverſaries; likewiſe conſider the art itſelf, which you profeſs; and point out ſome methods by which the knowledge of it may be eaſily attained, and brought into univerſal eſteem; and ſhall endeavour to remove ſome of the common prejudices that have riſen againſt it; and expoſe the unfair conduct and ridiculous attempts of your adverſaries. But it may be worth obſerving by the way, how theſe mazy-headed people dogmatize: they bring you a thouſand paſſages, chapter and verſe, from their antiquated book the Bible, where the practice of lying and ſwearing is prohibited, under great puniſhments: and from this they draw arguments, endeavouring (if poſſible) to perſuade you

you to be chriſtians. But it is really curious to obſerve, gentlemen, that this very book has in it a prediction highly in your favour; which if it comes to paſs muſt conſtitute you the happieſt people imaginable: the tenor of it runs thus; that a time ſhall come, when all men of your profeſſion ſhall live together for ever in a very pleaſant place (where there are already a number of liars and ſwearers) which is called Hell. Where it is ſituate I cannot pretend to ſay, its longitude having never been properly aſcertained; but there is no doubt of its being a delightful place, where there will be much jollity and mirth: for, according to the account the devotionaliſts themſelves give, there will be a grand aſſemblage of bucks, bloods, choice ſpirits, and fellows of high fun; and theſe it is very certain, will make merriment any where: and beſides, it ſeems there are to be numbers of the greateſt wits of the preſent age, and all former ages, and men diſtinguiſhed for a peculiar turn of humour, of every deſcription and degree; ſo that there will be emperors, lords, and dukes, in abundance, with the choiceſt company.

It is much to be lamented, gentlemen, that among all the ſeminaries eſtabliſhed for inſtructing our youths in polite accompliſhments, there is not one where this art is taught, which I ſhall now take into conſideration; and cannot but believe, no ſcience is more injured by the ignorance of its profeſſors than this. I confeſs, I have obſerved that numbers who profeſs this art, being

ing wholly deſtitute of ſkill, render themſelves more diſguſting and apeiſh than an awkward French dancing-maſter; and this is nothing to be wondered at, for it evident, to uſe this practice in a becoming manner, requires great judgment, and perſons who would wiſh to make any proficiency in the ſcience, ſhould conſider this, and apply themſelves to the ſtudy of it; for in this, as in every other, thoſe who *happily* have talents for it, may go on from one degree of proficiency to another, and if they were to live an hundred years, might always find ſcope for their genius; but the reaſon ſo many pretenders make a bad hand of it, is evidently becauſe they do not take proper pains to acquire that ſkill which is neceſſary, but ignorantly ſuppoſe that it is equally eaſy to tell a lie as to ſpeak the truth. Perſons that will not take the trouble to acquire qualifications requiſite for this profeſſion muſt never expect to get any credit by it. There cannot be a greater error than to ſuppoſe that it is as eaſy to tell a good lie, as to ſpeak the plain truth: for we know, that children and fools can and do ſpeak truth; but it muſt be an extraordinary child indeed, that can invent and deliver a lie properly deceptive: though it is certain, ſome lies require leſs judgment than others; but any lie, badly told, defeats the very end and deſign of telling it.

It is grievous to ſee what miſerable work ſome people make of a lie: for want of ſkill, they frequently diſcover the truth, by the very means

means they take to conceal it; on the contrary, thoſe that are verſed in the art, will hold your attention for hours, and you liſten to them with pleaſure, and this demonſtrates, that it is no ſuch ſimple matter as might be imagined. There are many qualifications both natural and acquired, requiſite for every perſon, who would wiſh to become a *good* liar; the principal, I imagine to be theſe—a quick thought, retentive memory, and an inventive genius—theſe are the natural qualifications. Thoſe that are to be acquired, may be compriſed in, a plauſible manner, ſtrong aſſurance, and good judgment. This laſt article of judgment, may need ſome explanation—it comprehends a great deal, and conſiſts of many particulars, which it may be neceſſary to conſider: the chief I apprehend to be theſe:

1ſt. How to lie.
2dly. When to lie.
3dly. Whom to lie to.

It may be likewiſe proper to ſpeak a little on each of theſe heads diſtinctly: and

1ſt. How to lie.

To lie judiciouſly, we muſt conſider the intent of lying, and the objects it has in view. As to the *general* intent, 'tis chiefly to deceive; but its objects are various, wherefore it is there are various kinds of lies; ſuch as, the clean lie, the

the plauſible lie, the deep lie, and the bare-faced lie: theſe have all their particular objects. But perhaps, it would be tedious were each of theſe to be particulariſed; it may ſuffice to ſay, that to know how to lie judiciouſly, the object muſt always be conſidered; whether it is merriment, ridicule, detraction or merely to exerciſe the talent. Theſe are ſome of the objects of lying; and to enter into the ſpirit of the art, the object muſt always be remembered, and then it depends on the invention to adapt ſuitable matter. The next thing to be conſidered is,

2dly. When to lie.

Here it is to be obſerved, that tho' much may be ſaid in behalf of lying, yet there are certain times and caſes, when it may be convenient to ſpeak the truth. It would be unneceſſary to point out every caſe, where the truth ſhould or might be ſpoke. One general rule may be this: always to ſpeak the truth (whether believed or not) in thoſe caſes where it is obvious a lie would be to your diſadvantage; for though it is right and proper you ſhould exerciſe your art to the diſadvantage of others, as circumſtances happen; yet no circumſtance can make it proper, to uſe it to your own loſs: for a lie on ſome occaſions, may be very ill timed, and detrimental in its conſequences: all ſuch caſes will fairly admit of the truth being ſpoken. For example: a perſon who has owed one a ſum of money a long time, and unexpectedly might call

call to pay it; if he ſhould ſay, "Neighbour, "I am come to ſettle my account, is the pre-"ſent time convenient?" Now, here is a caſe, that, ſuppoſing it might be ſuitable to receive the good man's money, it would be very proper to tell the truth, and take the caſh. So likewiſe in conſulting a phyſician upon any diſorder; when he enquires into the ſtate of the body, and where the pains lie, it may here again be proper to ſpeak without deception; and in theſe, and all ſimilar caſes, it may be convenient to ſpeak the truth. Having obſerved this, it follows, that the time when to lie, muſt be all ſuch occaſions, where there is not a like neceſſity for truth. The laſt conſideration is,

3dly. Whom to lie to?

Much depends on the judgment, in deciding this important point: for it muſt be allowed. that a lie can ſeldom anſwer a good purpoſe, if it is not credited. To gain credence, then is very eſſential to every intent of lying; and there is no ſmall difficulty to diſcover who has a *fit portion* of credulity. There are many crafty perſons who will give great attention while a lie is telling, and make a feint to believe it, when in reality they would not believe the truth itſelf. To know ſuch, and guard againſt them, requires great ſkill; the beſt deſcription I can give of them, is, that they are generally perſons of a ſober caſt, and greatly addicted to taciturnity; they ſeem to have all ear and no tongue; they

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will appear to liſten with great earneſtneſs, and put on a knaviſh kind of ſmile, and while the lie is telling will only utter monoſyllables, ſuch as hum! hah! true! and right! when at the ſame time they know it is neither true nor right, but a bold face lie. Theſe are a very bad ſort of people, and ought to be well looked to, for the beſt of lies are but loſt upon them; but there are other ſort of perſons of a more ſuſceptive nature, who will not only hear, but believe; they will drink up your diſcourſe as readily as dry ſand receives water, and will not ſtrain at a crammer. Theſe are people of the beſt deſcription; they are very deſerving, and make grateful amends for every lie, and in ſome meaſure compenſate for the ſtubborneſs of the other; they are well worthy of what is expended on them; and with ſuch you have pleaſure and comfort, and the fruit of your trouble. But there are a third ſort of a quality between theſe two, though not conſiderably better than the former; they will hear as readily as either, but there is great plague and vexation with them; for they will only believe juſt what they like, and will pick and cull your diſcourſe in an unſufferable manner: What agrees with their humour, they will believe, the reſt they will impudently reject; but if you can bear with this, and have patience with them, they will make in ſome reſpect, a ſatisfaction for this unfair behaviour; for that part, for which they give you credence, (however prepoſterous) they will fairly

ly and honeſtly adopt, and will endeavour to prove the lie to be very true and reaſonable, and earneſtly ſupport it in company by many arguments. When three or four of theſe happen to be together, it ſometimes turns out very fortunate for the ſtory, (as probably they divide the lies between them) each taking the part that ſuits their particular fancies; and ſo decently helps you off with the whole. There are ſome of this ſort that are not quite ſo difficult as others, and where you meet with ſuch, they muſt not in general be found fault with: Conſidering how much this art has ſuffered through the ignorance of bungling profeſſors, who have ſtirred up jealouſy and ſuſpicion in the minds of many honeſt, good kind of people. So that it plainly appears from the great difficulties which accrue from the humours and diſpoſitions of various perſons; the neceſſary ſkill and expertneſs in lying with honor and credit, is not eaſily attained. There is therefore great need of taking trouble with your children while they are young, to inſtruct them in proper methods of attaining a perfect knowledge of this uſeful art. Conſider you that are in certain departments of life, how many get their bread by nothing elſe, and live too in a reputable manner; need I mention thoſe honorable adepts at the bar, or our learned miniſterial orators and pamphleteers? how many ſuch worthy characters ſhine in this profeſſion; it is a neceſſary branch of vilification, and many could not obtain favor or livelihood without it. What could

that good man, Mr. Charles W*ſl*y, have done, had he been ignorant of this art when he wrote his invectives againſt the Proteſtant Aſſociation, and broke his bag of venom upon the poor citizens?

Obſerve, how in each fam'd canto,
Lies and ſlander beautifully flow:
And every thought is ſiniſter,
Right worthy of the miniſter.
So ſweetly the poetic ſage,
With rancour fills each ſhining page.

I cannot gentlemen, help taking notice, that the uſual method taken to initiate children into the knowledge of this uſeful art, is very defective; many perſons give them no other inſtruction than their own example. To teach by example, is certainly a very approveable and perſuaſive method: But other auxilliary helps might be adopted to facilitate the practice to them; and if a little more encouragement was given, I am perſuaded they would reach perfection in much ſhorter time. Beſtowing a ſmile of approbation, or ſtroking a child on the head when he tells a lie or ſwears prettily, is all the encouragement many people give their children; but that will not buy apples; if they indeed, were to do that, and give them a penny or two-pence beſide, it might ſtimulate them to excel and improve themſelves, but I muſt ſay, many parents are very remiſs in this particular. I have known perſons blame their children

children, only for uſing phraſes in the art that they had not in uſe themſelves, which perhaps the dear little creatures might have picked up or invented, and the ſame when they have told any clever lie, they have expreſt anger; becauſe it has been perhaps a trick upon them, but this is very wrong, as it greatly tends to check their genius, and make them at another time indifferent whether they tell a lie or the truth. The moſt effectual method of teaching children would be to let them take this art in turn with their other ſtudies, and, as often as they acquit themſelves with ſkill, to encourage them with ſome little reward.*

The devotionaliſts will ſay, that children learn faſt enough of their own accord, but then it is to be remembered that their objection is not principally againſt the mode of children's learning, but againſt the uſe of the art itſelf; which indeed if it was novel, they might have ſome pretence, but they do not conſider its antiquity; and ſurely ſomething may be ſaid in defence of it on that ſcore: they value their bible for the ſame reaſon. Indeed all men do honour antiquity, and I challenge all the religious people in the world to prove from that book or any other, a practice of

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* Few people teach their children this practice rudimentally, but they permit them to learn it, which in effect, is the ſame. Checks given with indifference; and without means being uſed to render them effectual, are in reality, encouragements; for children conceive of the greatneſs of faults, by the degree of anger they receive for them.

greater antiquity than that which you profeſs. But the unfairneſs of theſe people is worth obſerving; they are ſo happy in exerciſing their religious cuſtoms, that they eſteem them their dearеſt privilege, and yet forgetting their old maxim of doing as they would be done by; they deny you the privilege of enjoying yours. They urge many things againſt your cuſtoms, which I confeſs carry a great ſhew of reaſon with them; but then it is to be remembered, that all their arguments and dehortations are deduced from the doctrine contained in the book before mentioned, therefore can have but little weight with you, gentlemen, ſince you have not been ſo weak and credulous as to believe any of its doctrines; nor have ſuffered your judgments to be ſo far impoſed on as to imbibe any of their principles. It will become you to refute the doctrines they continually raiſe, as well as you can, and by no means give into any of their arguments further than you can help, (which no doubt you won't) but I ſhould ſeem to run into their fault, if I take upon me to preſcribe what you are to do; I ſhall therefore only ſay, that if they perſuade any of you that the place where you are to go to is a place of torment, and that according to, their phraſe you muſt be damn'd, and you think you ſhould be uncomfortable under ſuch circumſtances, you have then a right to do as you think proper. But the caſe is, theſe devotionaliſts, who are ſtrangers to jollity and convivial mirth, would make you

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men of ſenſibility and fine taſte, approve a ſyſtem that is contrary to the very frame and genius of your ſpirits. I cannot bear to think of the diſadvantages men of your incomparable talents would ſuffer by acceding to their levelling principles; you would at once forego your pre-eminence of parts; muſt ſacrifice to virtue your choiceſt pleaſure, and never exerciſe your art, not even to amuſe yourſelves.

People of vulgar notions are apt to imagine that there is no ſkill required in your profeſſion, but I ſhall take the liberty to correct that miſtake. I grant, that to practice it after the manner of ſome vulgar perſons requires no ſkill, but I will be bold to ſay, there is great ſkill required to uſe the art in ſuch a manner as to render it becoming: nothing can be more plain than this, for we often find (even among profeſt ſwearers) novices that know no more the proper uſe of it than they do of a quadrant; and theſe perſons, which are chiefly of the lower claſs, it is, that have done ſuch diſcredit to the cauſe, and have prejudiced many perſons of tolerable ſenſe againſt the practice. They, like ignorant pretenders in every other ſcience, profeſs what they do not underſtand, and are perfectly unacquainted with the deſign and uſe of ſuch cogent phraſe in converſation; which, as I apprehend is this: firſt, ſuch phraſe is commonly uſed as epithets in general, to give force to an expreſſion; ſecondly, for confirmation, eſpecially in the caſe where a lie is told

that carries too great an air of improbability, which, if emphatically delivered, greatly tends to remove ſuſpicion: and thirdly, to embelliſh diſcourſe, and give a fictitious ſignificance to ſupply the place of ſenſe and matter, and this it never fails to do when uſed by an adept in the art. Its utility is ſo evidently ſeen, that many perſons of faſhion in the higheſt walks of life admit of its uſe in converſation: and if from their own inexpertneſs in the art, or any other reaſon, they do not themſelves make uſe of ſwearing, yet they ſeem to be ſo far ſatisfied of the propriety, that they never diſapprove of the practice in others: nay, I have often had great reaſon to think that many of the devotionaliſts (church-folks in particular) believe it to be innocent; and I have really known many of them tacitly approve of the cuſtom, though conſiſtently with their profeſſion they cannot allow it. This, gentlemen, is evident, your own obſervations muſt evince it, for if theſe people did not approve of the cuſtom, would they not diſcountenance it when they heard their children or acquaintance ſwear in their preſence? which we know they do not, but on the contrary, frequently afford a ſmile of aſſent. Silence itſelf is a kind of approbation, and it is undeniable they frequently give this proof that they have no averſion to your practice, notwithſtanding what they call divine interdiction. I aſſure you, gentlemen, let God ſay or threaten what he will, they have not in their hearts a diſlike to your cuſtom, elſe they

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would naturally diſcover ſigns of pain or diſpleaſure* I have known a young ſtripling expert in the art, the ſon of a church-man, who though not above thirteen or fourteen years old, would ſwear like any man, and with ſuch a grace as would do your hearts good to hear him, and has performed in a company where his father and mother have been preſent, and no one has thought of his being reprehended. Does not this prove beyond a ſcruple, that many *genteel*, ſenſible perſons, think there is no ſuch great harm in the practice as what ſome weak heads pretend ?† Indeed it may be ſaid (to the great honour of many people of high rank and fortune) that they nobly ſupport the cauſe by their influence and example, for had not ſuch ever worthy characters patroniſed the art, and given it ſupport and countenance by their own practice, it muſt have ſunk into diſcredit long ago ; and no doubt if any poſſibility exiſt of a future ſtate, they will be

* Does not the conduct of many (even ſerious perſons) in this reſpect, greatly tend to leſſen the idea of the impious nature of this practice? Not reproving it, is to every intent and purpoſe approving it. It may be curious to determine, whether it is a greater crime to expreſs anger on a trivial, unjuſt occaſion, or not to expreſs anger on a juſt and neceſſary one. Some circumſtances may make the former caſe admit of extenuation, but not the latter. Indolently or indifferently ſuffering vice, will only be reckoned a little crime with thoſe that have but little virtue.

† It is certain, many perſons have no idea of any thing dreadful in this practice, excepting where it is horribly profane and ſhocking. Do ſuch profeſs any religion, who can with unconcern hear its Divine Author profaned in pure wantonneſs?

be juſtly rewarded for ſuch ſignal ſervices: great praiſe be to them, for from their example, none but a few rigid devotionaliſts, whoſe minds are ſubjected by a fear of God, ſpeak ill of your practice. I congratulate you, gentlemen. on your ſuperlative wiſdom; no ſuch impreſſions affect your noble minds, nor divine menaces check with fear your vivacious ſpirits. You worthily contemn all ſtories about future puniſhments, invented to enſlave and fetter free-born man. All religion is too weak to influence men of your refined judgments. you well know that when chance begun her primary work, the omnifarious atoms danced into the order that now remains and form'd our world; ſo when chance, ſhall again by chance, be mov'd. they will take another ſkip, and reverſe the order of their dance; then down goes the world, and there's an end of all. As for our bodies, you wiſely declare, they are no longer noble, than while our breath animates them; and when that is gone, the animal duſt mixes with that of other animals. And who need care, if after he has been dead a thouſand years, it ſhould pleaſe chance to employ his atoms along with the reſt, to form another world? Vulgar minds, gentlemen, cannot adopt theſe your principles, not having ſuch degree of perception as yourſelves; but is is highly neceſſary you ſhould maintain them in the ſtricteſt manner. Relaxing in one point, would throw you open to your opponents, they then would charge you with worſe folly

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than is ſaid belongs to them. For example: ſuppoſe you were to be prevailed on, by any arguments, to acquieſce in their opinion, that there is ſuch a Being as they call GOD; you would then be totally undone by inferences: allow that, and the following conſequences muſt be admitted: every thing that theſe people call ſin, He muſt hate and will puniſh; ſuch puniſhment you muſt incur, by adopting a method of ſinning ſuperfluouſly; for it will ſeem, that you ſin almoſt as frequently as you open your mouths: So that it is abſolutely proper (for conſiſtency) that you ſhould not agree with them in any one point, eſpecially in this article. For no conſequence can be plainer deduced than this; namely, that whoever is a ſwearer, and yet confeſſes there is a GOD, proves himſelf, by ſuch ſhameful incongruity, a moſt egregious fool.

Every one that has a taſte for fine humour, muſt allow, that this art is a great help to converſation, and embelliſhes diſcourſe. What indeed would converſation be without ſuch ornament, in a company of Bucks and Bloods? The more we conſider its uſefulneſs, the more it appears: it amply makes up for all barrenneſs of wit and underſtanding. I have known a club-headed fellow, that has had no more brains than a wood-louſe, but well acquainted with this art, ſpend a whole evening, in company with a ſet of choice ſpirits; and acquit himſelf with applauſe. He has bore a principal part in the converſation, told many high-finiſhed ſtories, and occaſioned great

great mirth. Does not this prove clearly, what great help it is to converſation among ſuch good fellows? How would it be poſſible, they ſhould keep converſation alive with ſpirit, for five or ſix hours without it? Where would be all that pleaſure as you find in the ſociety of a droll fellow and jolly companion, if he was cut off from this? Would he not ceaſe to be admired for his humour? Would he not become as dull as an aſs, and all that glee and mellifluent diſcourſe, which made his company ſo pleaſant, be loſt? Converſation would ſuffer mightily by it; and truſt me, you would ſoon find an inſipidity in the company of many eſteemed merry wags. A gentleman may be drunk, or fooliſh, and yet make good company, if he knows any thing of this art; and may ſeem to have a good ſhare of knowledge.*

I would adviſe gentlemen, as one ſtep towards counter-acting the deſigns of thoſe who oppoſe your cauſe, to recommend it to the protection of certain of your female acquaintance, who are not averſe to your practice. This will enſure you a deal of ſucceſs, and which they may do, on their parts, with great eaſe. I do not mean, by

* Is it not certain that many perſons of mean talents and puerile in diſcourſe, aſſume from this practice, a ſignificant air, and think themſelves clever, converſant perſons, and not without notions of wit and humour, when indeed they have no other cleverneſs, than you may be pleaſed to allow to their talent of ſwearing, and in reality, are deſtitute of wit, imagination, and good underſtanding?

by any infraction of their own cuſtom, but by entering into a reſolution not to favour the company of any gentleman, who is not a proficient in this art.

I think there would be great expectations on your ſide, in exerting your intereſt with ſuch ladies (which I really believe is not ſmall) for I can aſſure you, that though cuſtom forbids them to uſe ſuch helps to diſcourſe, yet many of them conſider it as a polite accompliſhment, and uſeful to decorate language. 'Tis indeed, flowers in Rhetorick, and gives a peculiar air to diſcourſe; and where it is uſed with a certain grace, it apparently ſtamps manhood on boys of ſeventeen, which perhaps, in a great meaſure, prevents that unwillingneſs as ſome ladies otherwiſe might have, in confeſſing their juvenal lovers: many of their mamma's too we find, do not at all diſapprove of their keeping company with a gentleman, who uſes this art with politeneſs.

Politeneſs, it ſeems, is all that is wanted, to take off that odium which is commonly fixed on it. A man of genteel breeding and addreſs, ſhall ſwear as frequent as one could wiſh, and yet give no offence, though twenty ladies be preſent; whilſt it is often very offenſive, when uſed amongſt people of the lower claſs. So that we may conclude, that the diſlike ſome people have to this art, and its ſuppoſed ſinfulneſs, conſiſts in a want of politeneſs. Otherwiſe, a lady would be as much ſhock'd at hearing a gentleman

gentleman, as a drayman, ſwear in her preſence, But it is very certain, many are not diſguſted at it, but from the brutiſh rudeneſs of the vulgar who uſe this practice: and this is plain, from obſerving with what complacency, ladies will ſit in company where gentlemen uſe this kind of Rhetorick in a handſome manner, and indeed it would be hard if a gentleman that ſhews good breeding ſhould be reſtricted. But thanks to politeneſs that is not the caſe; for it ſeldom happens that the practice of this art gives offence among genteel company: therefore many believe it to be a great ſin to want politeneſs. All the ſin and impropriety of many faſhionable cuſtoms are thought to conſiſt entirely in this defect; and it is certain, that politeneſs does away at once all that ſtigma from the conduct of genteel people, which in the vulgar is called vice. I knew a good church-going old lady liſten with pleaſure while a gentleman, her ſon, has been relating a ſtory, where he has grac'd almoſt every ſentence with an oath. Therefore it appears that it is not ſimply the practice itſelf that gives offence, but the manner of it; if it were otherwiſe, no doubt, gentlemen would forego a temporary ſatisfaction and forbear it in the hearing of ladies; whereas they have no ſcruple to uſe it in converſation, even when they are addreſſing them in a ſerious diſcourſe, nor have the others ſcruple to hear them. But if it was as theſe religious people repreſent. a ſcandalous practice for a gentleman to make uſe of the cuſtom, ladies

of

breeding and decency would be ſhock'd when they hear a gentleman ſwear, and would ſhew marks of diſapprobation or avoid the room: but I appeal to any gentleman ſwearer, whether it drives any lady out of a room, or moves her to diſcover a veſtige of diſpleaſure.*

I truſt few ladies adopt that abſurd ſentiment of lady amiable, namely, that a lady muſt forget the reverence due to her character and ſex, if ſhe could retain a ſerenity in company where ſhe heard an oath pronounced, and that nothing but her own repetition of it could make her more criminal. This lady, it is ſaid, in a religious phrenzy, actually refuſed her daughter to a noble peer, becauſe he was in her unaccountable phraſe, a reprobate: but all ladies are not like lady amiable. I ſhall, gentlemen, ſay but very little more on this part of the art you profeſs, though, to be ſure, too much cannot be ſaid in praiſe of it, when we conſider its uſefulneſs; for I have known ſome of theſe devotionaliſts to be ſuch plaguy hard mouth'd fellows, and have ſo much confounded logic, that they would run you down in argument as quickly as a weſt-country barge would one of our little wherries, and there would be no managing them, nor many others, if you did not do as poor Tom Sink'em uſed; he, poor fellow, would talk and reaſon with

* Are any ladies offended? be it remembered, that as frequent as they hear their friends ſwear in their preſence, and do not diſcover viſible marks of diſpleaſure, they virtually countenance the practice, and partake of the criminality.

them or with any body elſe, till he found they got too hard for him, and then they fretted his ſpirits and vexed him, and finding ſenſe and argument likely to prevail, he would exert his ſkill in ſuch wonderful energetic language as would ſtrike them in amaze, and then he always carried the day and got the better of them. I have known poor Tom Sink'em carry many an argument by this means, when it has been ſo much againſt him, that I would have defyed any diſputant in the world to have got it by any other method; and it is to be obſerved that this is one great uſe of your art; it is highly ſerviceable in diſputation; for when wit and logic fail, and you cannot ſupport your cauſe rationally, this will get you the day againſt all the reaſoning and Rhetorick in the world. Such powerful declamation, will abundantly over-match their demonſtration, and if they are ſenſible men, they will preſently perceive it, and give up the conteſt, and indeed you are not to quit plying them till they do. You that can play off this art handſomely, may truſt to it with a thouſand times greater ſafety than to your ſenſe, wit or underſtanding; for you that have neither one nor the other of theſe, may be ſure of carrying any point againſt all oppoſition of ingenuity and erudition; nothing ſtands againſt it, if you can but keep on with ſpirit, you will be certain of gaining the wind of them, and defeating every argument. All their ratiocinations and ſyllogiſms, and

and nonſenſical elocution and learning, will not be able to reſiſt ſuch *forcible language*.*

I ſhall now, gentlemen, make a few remarks on the other branch of your art, mendacity. If the devotionaliſts ſhould ſo far carry their point, as to bring lying into diſrepute, it will be a greater check to mirth, than may be eaſily imagined, and will force a hateful brevity on converſation. Deprived of the help of this art, even women, ſo famed for loquacity, will find it difficult to furniſh matter for four or five hours diſcourſe without intermiſſion, which now they do with eaſe: ſo that in effect, it would be impoſing ſilence in the moſt arbitrary manner on many perſons, who now are ſcarcely ever ſilent; and indeed, the favourite topic of defamation would be nothingwithout it, and many curious anecdotes would entirely be loſt. Whatever may be ſaid againſt this art, it is certain, that ſpeaking the truth would produce conſequences the moſt ridiculous imaginable: people would then fooliſhly expoſe blemiſhes in their own characters which they now prudently hide; and it is plain, this would have a pernicious tendency in ſpoiling all truſt, ſociety and fellowſhip among men. For it muſt ſeldom happen, but when three perſons hold half an hour's converſation

 together,

* It is plain, many perſons think ſwearing conveys ſuch earneſtneſs and energy to expreſſion, as muſt naturally incline a hearer to be perſuaded of the reaſonableneſs of an argument, and the truth of an aſſertion, and that it really carries with it a power of convincing.

together, that one muſt confeſs himſelf a fool, and a ſecond confeſs himſelf a knave, whatever may be the deſcription the third gives of himſelf. Hence men would be led to conceive a mutual averſion againſt each other: the knaves would be continually pouring contempt on the fools, and the fools would be miſerable from a perpetual fear of falling a prey to the artifice of the others; and men of wiſdom and honeſty would be endeavouring to ſeperate themſelves from both, and they, becauſe of the ſmallneſs of their number, would find it impoſſible to carry on the tranſactions of life without the aſſiſtance of the others, ſo all muſt neceſſarily he miſerable. By this ruinous maxim, all ſociety muſt be broke, and anarchy and diſtraction diſſolve the empire. The diſuſe of this art would produce moſt diſmal conſequences: it would affect perſons of all ranks and deſcriptions, from the higheſt, to the loweſt. What confuſion muſt it occaſion in a certain great houſe, when the members of adminiſtration are charg'd with *mal-practices* and ſiniſtrous conduct, to ſee them ſtand, each looking ridiculouſly at the other, without attempting any reply, or being provided with one word of defence. What would be the tenor of a noble lord's ſpeech when the ſupplies for a new year are to be voted? who could help being hurt at the abſurdity of his ſaying, it is true that a moſt enormous ſum was granted for the ſervice of the laſt year, which has been ſo applied, as to do no ſervice at all. The ſervices of the preſent year

will

will require a few millions extraordinary, which if granted, will be apply'd (according to the old ſyſtem) to purpoſes as, no doubt, will conduce to the ſame ends, and give every *friend of his country* the moſt painful feelings. Again, gentlemen, would not the cuſtom of ſpeaking the truth occaſion many perſons to deliver themſelves in the abſurdeſt manner? Would it not be highly ridiculous in a perſon of faſhion, if inſtead of making ſome uſual pretences, when tradeſmen expect their bills, were he to ſay, I ſhall not pay you now, becauſe it is my rule to keep every one out of their money as long as I can, and never to pay 'till I cannot help it, let the inconvenience that others ſuffer be what it may.

Speaking the truth would oblige many a good miſtreſs, when ſcolding a ſervant, ridiculouſly to ſay, the reaſon I have theſe words with you ſo frequent is not becauſe you always deſerve ſcolding, or that it is neceſſary, but becauſe I have a ſatisfaction in it, and you and the reſt of ye are the only objects I can exerciſe ſuch authority upon, without being laught at.

The confuſion, gentlemen, that would be often times occaſioned by perſons diſcovering their real characters accidentally one to another, muſt be great indeed: it would frequently happen that many who have lived for years in great repute, and have been eſteemed by their friends as men of probity and *fair dealers*, would unfold the truth greatly to their diſadvantage, and re-

preſent themſelves to be as ſly crafty rogues as any in the city: others, to the great aſtoniſhment of their friends, would declare themſelves to be perſons very different from what they have been thought, and that there is not the leaſt ſincerity in their profeſſion: many a frigid dame muſt detriment her reputation by diſcloſing ſome alarming ſecrets; and how many pretty young miſſes would make their mamma's bluſh by diſcovering, perhaps before a company at tea-table, ſome of their intriguing wiles. A good lady might take occaſion from what paſſes in the converſation of her company, to addreſs her daughter, with my dear, you hear Capt. Lively is a profeſſed rake, I hope you will obſerve my commands of avoiding his company; and who would not bluſh to hear miſs reply, Madam, the laſt time I aſked your permiſſion to viſit my couſin in the country, it was to afford the captain an interview, he was with me every day, and I made another aſſignation for next week. Here, gentlemen, you perceive what abſurd conſequences would follow, from the diſuſe of your practices. Perſons in every rank of life would be obliged to ſpeak in ſuch a manner, as to render themſelves perfectly ridiculous; and frequent occaſion muſt happen, to make every one, at certain times, execrate the neceſſity of ſpeaking truth. Does not, gentlemen, pointing out theſe diſagreeable conſequences, ſufficiently ſhew the great utility of your art, in removing numberleſs troubles and inconveniences. If this art was

aboliſh'd,

aboliſh'd, there would be an end of all deceit and artifice, and you would looſe all the pleaſures, as well as advantages, you poſſeſs by your ſuperior ſkill.

But what need to ſay any thing farther, in behalf of a cuſtom, the uſefulneſs of which you have ſo long proved; and when there is no danger of your forſaking it. It muſt be allowed, gentlemen, that you are men of great ſenſe, and of the greateſt ſenſe too, and are not to be frightened by any of theſe people, nor be made virtuous againſt your mind and will. They ſuggeſt fear to you, which very wiſely you deſpiſe: but we will, for the ſake of the joke, conſider for a moment, what it is they ſay you have to fear. Going to Hell forſooth; very curious indeed: but you are not yet frighten'd, gentlemen. What admirable impudence, to think to frighten you, as they do their children, by telling you of the old fellow: and pray, what can a liar and ſwearer have to fear from going to Hell? Do they not ſay, that the Devil himſelf is an old famous liar, and can he then have enmity againſt thoſe that are like himſelf? He muſt be a moſt unnatural devil if he had. He may indeed make thoſe ſmart, that are his profeſt enemies, and never ſpeak well of him; but no good kind of devil, would ever hurt thoſe that are his friends. But ſuppoſe him to be as develiſh a devil as ever lived, are there no ways for men of your ſuperlative wit to deal with him? I'll warrant there are many may be thought of.

Suppoſing,

Suppoſing, gentlemen, you were to learn the method, which many of our common Jugglers have, of digeſting fire? Why then, ſo many of you would preſently make clear work, and eat him out of houſe and home; and thoſe of you that have develiſh ſtomachs, perhaps, might eat him too. I have heard, gentlemen, of men being ready to eat the Devil: now, if any of theſe ſhould be there, he muſt be a fooliſh devil if he is not civil. But no doubt, gentlemen, to you he would be civil enough, and reward your merit, and readily acquaint you with the method of living in fire; and then that element would be as natural to you, as that of air to birds, or water to fiſh, or earth to men. And when you have learnt to endure the torrid clime, you will, no doubt, ſoon find it comfortable enough, and every pleaſure abound in the infernal domains. Stygian Lakes, and fumid ſhades, will then be inviting; every object be pleaſing to your ſenſe, and mingling horrors animate the ſcene. Enamour'd flames of ſappharine tinct, would fondly entwine your limbs, and your brows be encircled with pleaſant wreaths of twiſted ſnakes. The effects that fire may have on the bodies of others, would enhance your pleaſure; for the intenſe heat will exhale from ſome. their humid moiſture, which will rarefy and ſuffuſe on your fervid limbs, dewy vapours, and their renitent motions will waft an air, refreſhing as when Zephyrs were wont to fan you with their wings. Others will charm

ſuch

ſuch as have muſical ears with inceſſant harmony; fire having the ſame effect on them, as wind has on a flute or hautboy: for the flames playing in their bowels, and diſperſing through the inteſtine tubes, will cauſe them to utter the ſweeteſt melody, Griſly ſpectres will ſport before you, and ſmile terrific, while they make thoſe ſubordinate wretches perform their evolutions in the roaring gulph: and you that are fond of immerſing in the liquid element, may lave delightful in pellucid ſtreams of fluid ſulphur.

So that, gentlemen, at the worſt, if any Hell exiſts (which to be ſure, you do not believe) it would be only tormenting to thoſe fooliſh creatures, who have not ſenſe to deal with the Devil, or learn the method of rendering it delightful.

But, gentlemen, permit me, before I take my leave of you, to addreſs a few words to ſome certain liars and ſwearers, who though of your profeſſion, do not claſs with you. But I feel myſelf at a loſs how to addreſs with propriety, the gentlemen I am now ſpeaking of. They are of the brotherhood, but from ſome motive or other, they diſavow their character; perhaps from a conſciouſneſs of their own inconſiſtency: for though they are practical liars and ſwearers, yet they diſdain the denomination. And indeed, they are of ſuch a doubtful gender, that I confeſs 'tis very difficult to denominate them as any thing. They hold your cuſtoms, yet are inconſiſtent

ſiſtent enough to acknowledge a Supreme Being, and a future ſtate of rewards and puniſhments; they heterogenuouſly blend your cuſtoms with thoſe of the devotionaliſts. Some of them even go to church, and make no ſcruple to declare, that when they die, they hope to go to Heaven; with many other unaccountable reveries: ſhame upon ſuch abſurdity! You nameleſs gentry, by what term may I addreſs you; is it your deſire to be called chriſtians, or will you acknowledge the appellation of theſe other gentlemen ſwearers? Be ſomething. Act compatible with ſome profeſſion: at preſent, you are nothing. Can you be of the former deſcription, and yet confeſs, that you have a hope in futurity? Or can you be of the latter, and adopt prophanation? For ſhame, gentlemen! away with ſuch contrariety, or it will be an affront to men of ſenſe, even to allow that you are rational beings. Aſſume what character you will, it is equally ridiculous, for you act conſiſtent with none. Give me leave to ſay, that I cannot but ſuppoſe your wiſhing to blend the chriſtian character with your profeſſion, is owing to your not knowing what their principles are. You would otherwiſe perceive the impoſſiblity of qualifying ſuch a ſyſtem with your practice. Can you ſuppoſe, that thoſe gentlemen liars and ſwearers, who are more conſiſtent than yourſelves, would ever profanely ſwear by a Deity, or invoke him to damn them, if they were not firmly perſuaded, that

that no Deity exiſted, who had ſuch power?* I cannot think any among them ſuch groſs fools, when they ſwear for pleaſure, or in converſation, or to give ſanction to a lie, they do it conſiſtently, and in the ſame ironical way, as religious people call on Jupiter; for as the one are well aſſured there is no Jupiter to offend, ſo the other are certainly perſuaded that there is no GOD to hear them, or take cognizance of their oaths; therefore have nothing to dread. No doubt, if they entertained the ſame opinion as the devotionaliſt, concerning the reality of a GOD, they would refrain their practice. But they have too much ſenſe to ſuffer any ſuch notions, to be obtruded on them: they are men of conſummate underſtanding, and are well perſuaded, that there is no GOD, no Judgment, no Heaven, no Hell; and here, their belief and practice is quite conſiſtent, but your practice is perfectly incompatible with your pretended creed. If you have any private motives for uniting with theſe people, and aſſembling ſometimes with them in their churches or other places of worſhip, it may probably anſwer ſome ſecular purpoſe: but to ſay, you believe in their faith, and have any expectation in futurity, is ſuch an abſurdity, as a brother ſwearer can hardly have patience with. You may carry on the joke with theſe people, if you

* Can any practical ſwearer truly believe, that there is a Supreme Being, and not think he is in a particular manner obnoxious to his wrath, and ſtands marked out for a fatal day?

you have any end in it, but never think of it with men of your own fraternity, who well know the impoſſibility of it. But it is fooliſh to diſſemble at all: for I defy any practical ſwearer in the world, to make a ſenſible man believe, that he really hopes for a future exiſtence. The incongruity is ſo amazingly glaring, that it is impoſſible for a man, either to deceive himſelf or another in this reſpect. If you are men of ſenſe, believe others have ſenſe too, and never wiſh them to think you have any ſuch expectation; it would be to your diſadvantage if they did, for then they would rate your underſtanding grievouſly, and conclude you not a whit better than a madman, or a fool. Can two ſuch oppoſite characters as a profane ſwearer and a chriſtian, be united? how prepoſterous! I hope, gentlemen, you will aſſume ſome reaſonable, conſiſtent character; and if you deſire to be thought chriſtians, be ſuch; if not, give up abſurd pretenſions, confeſs heatheniſm, and defy the Devil.

F I N I S.